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Integrity

freedom and authority



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**INTEGRITY IS PUBLISHED BY LAY CATHOLICS
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The mutual interdependence of freedom and authority won't be immediately obvious to those who see in the former the highest human good while they behold the latter as an ever-present threat; nor will it be obvious to those who have aligned themselves on the side of authority and see freedom as an enemy for themselves as well as for others. To them freedom is a danger from which at all costs authority must protect them. On the ecclesiastical side their attitude, in its unsophisticated form, is summed up in the words of a lady who, having patiently sat through the lively question and answer period following a lecture on the Christian viewpoint on temporal matters, finally said to the priest-lecturer, "But, Father, we don't have to be bothered about all these things, do we? We are sure to be right if we just do what the priest says." To which the priest smilingly agreed. Authority thus becomes a safeguard of freedom from thought!

On the other hand, there are the equally unsophisticated for whom the mildest and most legitimate display of authority will cause an emotional stampede to freedom. In the uproar that follows there is no opportunity to make them see that no essential rights have been violated, nor any heavy blow to freedom struck. That authority has spoken is enough; the emotional chain-reaction has set in. One sees this clearly in the behavior of certain Catholics who have heard of their obligation to resist an immoral command of authority and interpret it to mean (and some of them solemnly affirm it) that they have a duty to resist every disciplinary measure of authority which they personally consider ill-timed or imprudent. While the first group (the "authority loving") would be inclined—if they knew about them, which usually they don't—to take the words of St. Ignatius of Antioch, "Do nothing without the consent of the bishop" (words written in very special circumstances) as welcome relief from the burden of initiative and personal responsibility, the latter (the "freedom loving") feel free—though perhaps it would be more exact to say *bound*—to take on the responsibility of deciding what is best for the common good, a responsibility for which they have neither grace nor office. Hierarchical authority

does not do away with lay initiative, but neither does lay initiative imply the right (let alone the obligation) to assume the burdens of authority.

But these matters are treated at length in this issue, and it seems necessary to say only one thing more here. That is to remark the difficulty of hitting a subjective balance toward freedom *and* authority. For one can and should be both "freedom loving" and "authority loving." There is no objective contradiction—at least in the speculative order—between them. But without needless psychologizing it can be remarked that people are inclined to throw their weight emotionally in one or the other direction. That this is merely a matter of temperament is possible; that it is a matter of education and more or less unpleasant experience is likely. People who have lived under authority that is temperate and just, whether it be at home or school or in the political community, usually have no need to fear it. Those who have suffered under authority that is repressive or oppressive usually go hog-wild for freedom; or if they have endured the anguish of unlimited freedom they are inclined to want to erect strong walls of authority in a desperate effort to gain security. There are people (such as Blanshard and his liberal ilk) who seem personally threatened by anyone else's submission to authority, and on the other hand there are people who apparently feel insecure if someone else seems too free—like those Catholics who are forever trying to bind others to their own confraternity, pious practice, or stand on accidental matters.

That one can be authoritarian about freedom is self-evident. That the authority that safeguards the truth that makes one free is itself freeing is, to the Christian, obvious.

"Hardest servitude has he
Who's jailed in arrogant liberty,
And freedom spacious and unflawed
Who is walled about with God."



Archbishop T. D. Roberts, S.J.

tale of three bishops

*The former Archbishop of Bombay, who resigned his See
in order to give it to a native bishop
(now the first Indian Cardinal, Cardinal Gracias),
writes on authority and obedience.*

*A full-length treatment of His Excellency's ideas may
be read in his outspoken book Black Popes.*

Perhaps it was the result of hearing a conversation among priests about the difficulty of salvation for bishops; one of the priests, a wag, and not always a very accurate one, had quoted St. John Chrysostom as saying that the chances of heaven for a bishop were very dim indeed. Many of the saints, the preachers especially, and the women visionaries, give us pictures of hell both vivid and personal; someone had quoted Dante's *Inferno*, its mitres and tiaras on heads not ambiguously named. And then Judas, uncomfortable name to a bishop!

Then, on top of this conversation comes this request to write in *Integrity* on bishops—and how to avoid the nightmare about to be described?

There were, in heaven, three bishops. The impression of *only* three was, obviously, part of the nightmare, for sound theology demands at least several.

The first was St. Irenaeus, first Bishop of Lyons, disciple of St. Polycarp himself the disciple of St. John. Irenaeus wears the mantle of John: a mighty lover, a fearless bishop, intrepid martyr, as a witness to apostolic belief pre-eminently a Father of the Church.

Over a thousand years separated Irenaeus from the second bishop of our vision. His apparition adds to our knowledge of history, for no one had ever before looked on the ghost of Luigi Picalotti, Bishop of Worcester (the English one) and simultaneously of two Italian dioceses not clearly pronounced by him. The third bishop was Stanislaus Micholovski, a martyr of our own savage age.

ambassadors of Christ

Three pylons here, carrying across the span of two thousand years to the ends of the earth a cable charged with living light, heat and energy. This they share with the Apostles commissioned to teach with authority as Christ had been sent by His Father. As John had picked up the message of Christ, so he hands it on through Polycarp to Irenaeus and when Stanislaus proclaimed it yesterday, it carried still the guarantee of being truly His Who declared: "He that heareth you heareth Me; he that despises you despises Me."

And all three had spoken all their lives with the same accent of authority as the Apostles, prefacing their first solemn decision in council with the words: "It hath seemed good to the Holy Ghost and to us."

All three subscribed to the faith expressed in many councils that Christ instituted for His Church government by bishops, successors collectively of His Apostles. Their task, as long as time should be to teach, rule and sanctify.

Bishop Stanislaus had loved above all to teach the Gospel to children. He had worked out with them such parables as Jesus might have used in our own day. They had all agreed that the kingdom was like a broadcasting corporation: its duty to bring a Voice across space and time. The divine charter of the bishop:

"He that hears you hears Me."

"Yes," said Bishop Picalotti, "but if only I had realized that the Christian plan includes 'He that sees you sees Me.' The Master did not guarantee our conduct as He guaranteed, essentially, our teaching. We, His Christian ambassadors could, like His Jewish ambassadors, preach to others and become castaways ourselves." (Here he adjusted his halo with the rather self-conscious air of a bishop who has waited a thousand years for it—Purgatory forges gold, burning out the dross.)

Said St. Irenaeus: "Many advantages we apostolic bishops had, Luigi, that you lost with the prospering of religion. Christianity was to us Christ first, Christ only, Christ all the time. His visible Body then was small. We His members knew one another, loved not only in unity of faith but sympathy learned in common shadow of the Cross."

"Even as we knew it yesterday behind the Iron Curtain," added Bishop Stanislaus.

"And then," continued St. Irenaeus, "the Church was not, to us, just the clergy. Not less than the unity between my fingers breaking bread and my tongue speaking His words was the oneness of many children sharing our divine meal."

"And this daily Bread of Our Lord," sighed Bishop Picalotti, "I shared with my people but once a year. His Word and the letters of St. John, which you, Irenaeus, taught to your children in burning words of their own language, I mumbled in a tongue unknown to them—and not always understood even by me."

"And then again," said St. Irenaeus, "We bishops shared the life of our children. We lived still in the vivid light of Nazareth's poverty; some of us had seen articles made by our divine Carpenter's hands; is it surprising that Paul bearing the solicitude of all the churches yet insisted on earning his bread with the toil of his trade? And the faithful shared in electing us.

"It was not the few, the exceptional who held all things in common. As alluring to us as to you in life, Luigi, the revenue of your three sees, was the poverty offered to the rich young man. How could we be less than jealous of poverty chosen by our King, offered to His closest friends, rewarded by possession of infinite good in His kingdom?"

"And how nearly," said Luigi, "did the enemy draw the bishops of our time along the road to riches to his infernal palace. Always

clothed as an angel of light, he suggests the need of money for God's enterprises, especially to impress the world with our dignity as divine ambassadors. Taking from the simple faithful, we give them scope for their loyalty, an occasion of merit.

"We need glorious cathedrals. If kings live in palaces, we bishops are the judges of kings, the brake upon their tyrannies; in the interests of our people our majesty must shine and sometimes dazzle.

"But the story of my century is a terrible commentary on the effect of riches in the Church. I see now why a rich man is less easily fitted for heaven than a camel passed through the eye of a needle.

"The gold becomes our idol. Our servants become our slaves. We either rebel against our superiors, making idols of ourselves, or grovel before them in servility, sycophants worshipping idols in hope of gain."

"There again," said St. Irenaeus, "was the advantage with us of apostolic times—as also with you, Brother Stanislaus, in these latter days.

"The memory of Peter was alive and fresh among us. He not only spoke the words of Christ; in him we had *seen* Christ; he was himself what he enjoined on his successors 'patterns to the flock from the heart.'

"Like Paul, he could say he lived no longer but Christ lived in him. His life was Christ televised. And that meekness learned when he saw Christ suffer, 'leaving us an example' is the explanation of the most amazing co-operation in history—between Peter the chosen, favored head and Paul the newly converted persecutor called directly and uniquely by the Master. There is perhaps no miracle in the scriptures comparable to Peter's conduct under Paul's rebuke."

heavenly bishops

Then spoke Bishop Luigi: "Father Irenaeus, tell me your brother so lately admitted how I may now in the Church Triumphant be such a bishop as the Church Militant proclaims us in her liturgy—still shepherds of Christ's flock, but sharers now of His wisdom. His power and love, all these His gifts for their good and our delight; how best can I find my heaven in doing good upon earth?"

"Venerable Brother," said Irenaeus with full courtesy, "was not the Master's prayer all to a Father? His knowledge of God given to us in terms of fatherhood? His meat and drink to please His Father, holding His Father's authority. He was His Father's image; holding the same authority, our strife on earth was to become perfect—as now we are—just because our Father is perfect. For that, like Jesus, we sanctified ourselves but only in heaven do we realize fully that we teach and rule only to sanctify—to give sons to our Father."

"To teach and rule only to sanctify—how far short of that ideal was my practice," was Luigi's comment. "But my sins, like David's, are now before me only as fuel for love. Tell me how that light may guide the children allotted to me; how to be a heavenly bishop to earthly bishops."

"If," said St. Irenaeus, "our very concept of the Father depends on appreciation of earthly fatherhood, you shall present no sons to God save in the measure that you inspire Christian fathers, Christian mothers. As no Christian body is born without their union, the Christian soul is generated in their mutual love, nourished by their example."

love and obedience

"All talk is vain of freedom and order, of this and that method of government in Church or State unless our Christian families have learned the divine alphabet of love and obedience."

"If to teach that alphabet was reason for God to become Man and to spend thirty years obeying, it is certain that no problems can be solved without it, or any problems hold out against it."

"It is so indeed," Bishop Stanislaus now intervened. "My tortured flock behind the Iron Curtain has hardly more reason to venerate the promises of 'democracy' than to hate the tyranny of 'totalitarianism'; the latter is always a fiend, the former too often a pale and sickly ghost."

"But the child who has experienced a father ruling justly, a mother loving wisely, brother and sister embracing a Christian obedience that satisfies mind and heart—such a child may be a Christian beacon to the world in pagan Rome as in Siberian slave camps, or in free America."

"But," questioned Bishop Luigi, "should we not suggest to

rulers of Church and State measures to avoid the abuses that so nearly damned me? I would have abused power less if I had been *effectively* accountable to a Pope so far away, immersed in wars and politics.

"Like other bishops I was a judge—but a bad one. I would have been better if, like English judges themselves always on trial, I had considered public opinion, public knowledge of my decisions, the possibility of their reversal if I had been ever on my mettle as guardian of the human right to a fair charge, a public hearing, fair play in the court, justice even to a criminal imprisoned, justice not only done, but luminously seen to be done."

Christians courageous

"All those are Christian principles," said Irenaeus, "guaranteed by Christian teaching, not guaranteed as Christian practice. Woe to bishops who so neglect them as to give cause for the charge that the world applies them better than the Church. And you may indeed, Luigi, suggest that Canon Law should clearly embody such principles, if only that the Universal Church may reflect all that is best in the national qualities of her children. But even then, laws cannot be devised that cannot be got around. In the long run, the only safeguard is that you put into the house—with all its models of jet planes, bombs, rockets and nose-blowing dolls—model fathers and mothers. Not till then can you look for numbers of good bishops and civil governors, who shall behave as God's ambassadors accountable to Him; they will scorn tyranny, the arbitrary and high-handed because fathers do not teach their children so. And you may add, Luigi, that too many Catholic groups are organized—if at all—like little girls, petty and catty, not at all like intelligent children trusting, trusted by their parents. The model of the Christian family being Christ obeying His Father in Joseph, how should our loving obedience not be compact of intelligence and sincerity?"

"And remind your flock, Luigi, that Christians must be brave enough to say *to* superiors anything they say *about* them. So will they say less but with sense and (sometimes) profit."

Then, to the sound of the bishop's voice succeeded the radiance of His presence as he seemed to emerge from a screen. The voice carried Christ's authority. The blessing and the touch were Christ's shining through him.



George H. Tavard, A.A.

from free choice to freedom

Why do most revolutionaries become tyrants?

Father Tavard, who is active in ecumenical work, and

whose book The Catholic Approach to Protestantism

is reviewed in this issue of Integrity,

discusses the dilemma of free choice and liberation.

Most of the modern movements for liberty have ended by establishing tyranny. This was true of the French as it still is of the Russian Revolution. In South America the republics freed from Spanish rule are more often than not in the hands of "strong men." The North American settlers achieved a revolution that did not end in tyranny yet their concept of liberty did not apply equally well to Indians and Negroes. And it remains to be seen if the emancipation of colonial countries in our own day will be a change for the better, in respect to the independence enjoyed by the average

man. This may mean that achievements fall short of ideals. It may also imply that the modern notion of liberty is self-destroying.

In the field of religion, historians know that those who fought most for liberty for their own interpretation of Christianity were the very ones who forced their beliefs on everyone else. Calvin disapproved of the Inquisition when the Inquisition condemned him. He was disposed to collaborate with inquisitors in hunting down Michael Servet. Is religious liberty then also an ambiguous concept?

truth liberates

The New Testament has something to say about liberty that sounds strange in our day. "The truth will liberate you." Christ, Who is the truth, is also the way and the life. Spiritual liberation from the devil and the world is achieved in a life that follows the way of truth taught by Christ. The truth taught by Christ is Himself: the mystery of the Cross, the identification, in Him, of the Absolute and the Crucified. Translated in ethical terms, it is the Sermon on the Mount: blessedness for those who weep. Both as dogma and as morals, the truth of Christianity is paradoxical. Like the Resurrection that gives it substance, it is "scandal to Gentiles, stumbling block to Jews." For here liberation, liberty, are valid concepts only in relation to an absolute, to the truth which Christ is. In the light of the Gospel most modern formulations of the ideal of liberty are therefore condemned. For most of those who profess to fight for freedom found their claim on a supposed relativity of truth. This "secularism" is the exact opposite of the Revelation.

In Christ Jesus all are free. This forms the gist of St. Paul's message. There is neither slave nor slave owner, for in Christ all are one. Paul was not blind to facts. There were slaves and there were masters to the eyes of men. Paul did not even interfere with this unjust organization of society. When Onesimus, the slave, took refuge near Paul, he was sent back to Philemon, his master. The concept of liberty, according to which the master is free to do what he likes with his slaves, is ignored. The opposite idea, according to which the runaway slave tries to start life on another basis, is also ignored. Neither is condemned, for the requirements of justice remain. Yet both are brushed aside as irrelevant; redemption has

made them outdated to a Christian. Whether a master or a slave in the world, a Christian has been raised in baptism to a level where all is freedom.

Christian baptism creates an entirely new relation of man to the universe and to man. Freedom is no longer a subjective fulfillment of aspirations, the possibility of planning life for oneself according to one's desires and capabilities. Freedom becomes an objective state into which we are introduced: the state of those who have been delivered from the bondage of original sin. Yet Christian life is not lived in the clouds of a false mysticism. However free we may be on the supernatural level, we are nonetheless "in the world," subject to all the circumstances that block the free play of our likes and dislikes here below. The concrete problem of Christian freedom consists precisely in ascertaining what relationship exists, in one and the same man, between the liberty of those who have been redeemed, and the bondage of those who are still in this world.

Theology has long been used to this dialectic between "free choice" and "freedom." Free choice (*liberum arbitrium* in the language of St. Augustine) is only, at best, preparatory of freedom (*libertas*). It can be the death of freedom, if we choose according to our evil inclinations. It can also mark our passage to spiritual adulthood, if we make our choice according to our natural desire for the vision of God. Viewed in this dynamic perspective, Christian freedom, granted in baptism, is only inchoate. It ensures the beginning of our pilgrimage toward the perfect freedom of heaven, when we shall be free enough to "judge the angels." In the meanwhile, insofar as we live united with Christ, we are (or some of us are) enabled to understand St. Paul's statement that "a spiritual man judges all things; and he is judged by no one." Some saints attained to perfect spiritual freedom, the freedom of the children of God, yet never knew earthly conditions of life that would have given them the kind of elbowroom that we associate with the "fulfillment of our opportunities."

In the sixteenth century the Reformation in general was well aware of this dual aspect of the problem of freedom. Luther himself saw it: "A Christian man is a perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all." Spiritual liberty leads to service. Protestantism saw well enough the movement of the perfect Christian placing himself

at the disposal of all. It did not see so clearly how imperfect Christians can pass from the freedom of choice that is theirs as men, to the spiritual liberty that must become theirs as Christians. Catholicism, which is more organic than Protestantism, has reached nearer to a solution.

This may be approached from the point of view of justice and love. It is a matter of justice to ensure that every human being will enjoy economic, social, cultural and political conditions of life that may enable him freely to choose a way of life for himself. This is free choice. Since man is built for assuming responsibilities, this free choice is part of the human heritage. Its existence is a moral necessity for our human development. Yet its concrete forms are legitimately molded on the traditional social frameworks of our various societies. International justice does not consist in leveling these forms to an identical pattern. Its aim should rather be to respect each people's discovery and development of ways in which it finds the kind of freedom of choice that is congenial to itself. Social justice has to bring freedom of choice within the means of every citizen in our Western nations. When Christian love is not really mature it does not always realize that unless we receive unusual graces, we cannot reach the freedom of the children of God without a certain amount of human freedom of choice. Grace builds on the understructure of nature; baptism must be freely assented to. In the words of Cardinal Suhard, "Charity is good when it expresses love; it is evil when it hinders the practice of justice." Christian freedom is a lie if it does not attempt to develop conditions of life that ensure free choice to those who have not yet chosen. St. Thomas meant exactly this when he noticed that some human comfort is normally prerequisite to the practice of virtue. A certain freedom of choice is thus theologically necessary to Christian freedom. Justice, which guarantees it, is the ground in which love is born.

This is the basis of all Catholic social doctrine.

free choice always necessary

When freedom has apparently been reached Christians are tempted to overlook the continued necessity of free choice. While he rose above the human problem of free choice in his time, Paul however did not overlook it. They remain in the situation of master

and of slave, yet both Philemon and Onesimus, since they are Christians, must behave so as to make Christian freedom effective in their actual situation. The details of this Paul left to them to discover when they would share the table of the Lord on equal terms. There is however a danger that this Pauline emphasis on the inner liberty of the Christian will be misconstrued as a denial of the necessity of free choice and exterior freedom.

That the last centuries of the Middle Ages fell into the temptation can hardly be questioned. The liberty of the children of God was thought to have become part of the cultural tradition of Christendom. Heresy was therefore repressed. Yet the possibility of heresy and of sin is a token that faith is free. "It is necessary that heresies come." A passage from a recent address of Pope Pius XII may be quoted here with advantage. The Holy Father notes that the quarrels of the Church with the State toward the end of the Middle Ages "have always tended to safeguard the liberty of religious convictions." He adds: "Let it not be objected that the Church herself despises the personal convictions of those who do not think as she does. The Church did and does consider the voluntary rejection of the true faith to be a sin. When, from about 1200, this defection was made liable to penal repression both by civil and by religious authority, this was in order to avoid a breakup of the religious and ecclesiastical unity of the West. To non-Catholics the Church applies the principle embodied in the Code of Canon Law: 'Nobody may be forced to adopt the Catholic faith against his conscience.' She thinks that their convictions constitute a motive, though not the most important, of tolerance."

Restraint of religious liberty was part of a civilization out of which it cannot be exported. It may be understood in the context of the times and in view of the importance of undividedness for the Christendom of that period. This however does not justify it in the absolute. For good order in society the free choice of citizens must have limits. These are set by natural morality or may be legitimately imposed by the State in view of the common good. Medieval legislators took their responsibilities according to the common good of Christendom as they saw it.

The situation of the last centuries has altered this common good. The Pope notes it in the same document: "The Church does not hide the fact . . . that she considers the unity of the people in the true religion and unanimity of action between herself and the

State as an ideal. But she knows that for a certain time now events have evolved in the opposite direction, toward a multiplicity of religious confessions and conceptions of life within the same national community, in which Catholics form a more or less important minority." In view of this situation, the tolerance of heresy within one nation has become essential to our common good.

"liberty" — an ambiguous word

A recurrent source of misunderstandings when dealing with our problem is that the modern world uses "liberty" as a rallying-point while it covers many diverging ideas. Marxists claim that they have found liberty in the annihilation of free choice, thus aping the Christian concept of spiritual freedom. Americans are proud of their freedom of political choice and their social equality; yet in the name of their democratic way of life a number of businessmen have established economic dictatorships in some Latin American countries. The Labor Government in Great Britain felt free to nationalize industry, yet was indignant when the Iranian Government nationalized its oil. The puzzle of colonialism is that colonialists and nationalists do not speak of the same kind of liberty. When they say that "we have done so much for them," the former state a fact that is usually true but they overlook an important point: a good that is imposed and reluctantly received is no longer good. Free choice was a privilege in a feudal society; it is right to the eyes of nationalists with a modern education.

In the present conundrum the Church alone offers the unifying principle that is badly needed. In the first place she maintains that for those who have been assumed into the Mystical Body freedom in the truth transfigures the necessary or artificial limits of free choice. In the second she asserts with equal force that free choice is prerequisite to accepting the truth of the Gospel and thus reaching to the liberty of the children of God.

A common accusation says that the Catholic Church denies free choice to her members. Remarkably enough, the accusation always comes from non-Catholics. What happens is simple: what Catholics understand as "authority" is judged to be "tyranny" by others.

The concept of authority is widely misunderstood.

As traditionally interpreted by Catholic theology, *authority* is

essentially connected with the idea of *authorship*. God has authority because He is the author of the world. Christ has authority because He is the author of salvation. A man has authority because he is the father of his child. A State has authority because it strives to be the author of the common good within its territory. To say that someone is an authority on something is to recognize his total or partial authorship of it. Thus authority is accidental neither to its holder nor to its subjects; it is a constitutive relationship between them. Moral obligations follow from it when the realities involved are capable of moral choice.

To respect authority is therefore to respect a relation of origin. The Church has authority over her members because she is the mother of all the faithful; in her by baptism they were born to grace. As spiritual freedom coincides with grace, the conclusion is inescapable that in the Church authority and freedom are one. To say that the Church has authority is to recognize her as the channel of spiritual freedom.

On the contrary, an authority that would not be connected with some sort of authorship would be a tyranny. It is therefore normal that authority in the Church should be denounced as tyranny by those who do not know her as the vehicle of redemption. The anti-Catholic polemicists who condemn her "tyranny" are better witnesses than they know to the nature of her authority. For those who see the Church as the Bride of Christ there is, reversely, no problem of freedom in the Church; to be in the Church is freedom itself. This freedom grows with spiritual life. Hence the wisdom of St. Benedict when he wrote in his Rule: "Obedience to one another." For to obey a man is to make him our father in God, to entrust him with the common good of the Communion of the Saints. A society where every man would obey every other man would achieve perfect freedom and harmony. The society that comes nearest to this is the Church; the Supreme Pontiff himself is a "servant of servants."

misuse of authority

Misuse of authority in the Church is always possible. It may even be frequent. This is understandable. For when we pass from the authority of the Church as the Mystical Body to the mediation of that authority by men, we enter a realm where ambiguity reigns.

The only domain where authority in the Church cannot be misused is that of definitions of faith, protected as these are, in their formulations, by the infallible assistance of the Holy Spirit. Everything else is open to human slants and mistakes. In as far as they tend to promote or protect the common good of the Church, decisions with a bias also need obedience; their authority comes from their connection with the common good. The Holy Spirit guides the Church through them in spite of these occasional misusages due to human frailty. Compliance in this case expresses trust in the Spirit and His guidance. But "where the Spirit is, there is liberty." Thus obedience to misuse of authority is an act of freedom. Only free men obey with a free judgment.

At bottom, the problem of adjusting obedience to authority and freedom is thus a false problem. This is true of authority in the Church. It is also true of every authority that is really legitimate, of every authority that follows on responsibility for a common good.

We may now perceive why movements that start with the ideal of liberty often end in tyranny. Instead of proceeding to a strict analysis of the nature and conditions of freedom, revolutionaries have made liberty into an idol. Because they are charged with emotionality, ideas of liberty, autonomy, independence, unleash forces and passions. Because they are bereft of their genuine intellectual contents they do not find in themselves sufficient power of self-control. It is at this point that liberty becomes an idol. And every idol has tyrannical power. Hence it is that democracy often borders on dictatorship.

the dilemma of free choice and freedom

Is there a way out of a situation where liberty is constantly threatened by its own defenders? There is indeed one, and only one. It consists in having in our mind a conception of liberty that takes proper account of the distinction and connection between free choice and freedom. As long as Western secularists conceive liberty as a state of indifference to ends, where positive and negative choice have the same (or no) objective value, they lie open to two destructive consequences. In the first place it will be logical for them to oppose those for whom choice has a meaning, and to attack every dogmatic religion and every constructive philosophy of life. All do not go thus far, but at the expense of consistency. In the second place, one

cannot see on what human ground their position is preferable to the "superior kind of freedom" willingly accepted by fascists or communists.

The way out of the dilemma of free choice and liberation consists in holding both of them in their proper places. Free choice is preliminary to man's access to freedom. The freedom of one man inspires him to work that others may have free choice too. Then voluntary obedience is the fruit of liberty. It protects the dignity of the human person by relating it to Him from whom all authorship derives.

Margot Beltemacchi

Take the Wings of Dawn

Psalm 138; 7-13

Beauteous lands and wild wide skies are Yours eternal-long,
But I would beg the use of them to take the wings of dawn.
To take the wings of dawn, Love, and settle at farthest sea.
(I cannot fly Thy reach, Love,

Thy hand would close on me!)

Black my wings and black the night, or flame in fiery ray;
I cannot hide within this flight for night is as the day.
For night is as the day, Love, and dark as light to Thee,
(I cannot fly Thy reach, Love,

Thy hand would close on me!)

O, I have tried these wings somehow, to bullet through your sky,
To venture on hell's screaming rims and back to heaven fly.
And back to heaven fly, Love, for whither can I flee?
(I take the wings of dawn, Love,

A captive still of Thee!)



Ed Willock

freedom and authority

Are freedom and authority opponents? A former editor of Integrity gives his views on this question.

If one accepts the modern outlook the condition of freedom seems to be unalterably opposed to the condition called authoritarianism. Consequently this distorted view sets freedom and authority up as perennial opponents. On the contrary, and to the utter dismay of those not schooled in the traditions of Catholicism, the Catholic mind looks upon these two apparent opponents as complementing one another. Neither of these conditions should demand unmodified allegiance. Neither freedom nor authority should be sought unilaterally. The Catholic mind does not cherish freedom without authority; neither does it defend authority to the point of denying freedom. The most desirable state wholly worthy of our most heroic striving is a condition wherein freedom is achieved within the limitations imposed by authority.

In this act of joining together in wedlock two creatures which the world regards as mortal enemies, the Catholic mind is doing something wholly typical. It is worth pondering because this act of reconciling opposites is the one habit more than any other which

not only mystifies the rest of the world but brings down recurring persecution upon the Church. The Catholic mind is forever dancing at both weddings. There is rarely a situation of two opposing parties when the Catholic mind can conscientiously commit itself unconditionally to one side or the other. This is due to no mere habit of compromise but to the recognition that truth reveals itself not simply but in paradox. It is due to the habit of always seeking equilibrium between two tensions. The Catholic mind is convinced that the world (evil tendencies in man) is forever putting asunder two things that God has joined together. Only one of these innumerable marriages is that between freedom and authority.

If this were a rare thing it might be waved aside as an aberration. It could be dismissed as a peculiar departure from the norm except that it is the habitual manner in which the Catholic mind operates. For instance, theologically the Catholic mind cannot occupy its thoughts exclusively with the glorious fact that Christ is God. There is also to be considered the overwhelming truth (and apparent contradiction) that Christ is Man. The Church's unswerving allegiance to both these revealed truths has often made her the object of attack from both directions. The Catholic mind does not avow these truths alternately but at one and the same time. The two propositions necessarily and constantly modify each other without in any way detracting from each other. Examples of these theological paradoxes are too numerous to mention. The Catholic mind balances the two propositions that God (Who is omnipotent) has no need of His creatures—and that Christ (Who is God) has need of His members. Mary is a Virgin and she is also a mother. Truth is obviously a two-legged thing. Its proper symbol is not a single line but a cross—a mark of contradiction.

This paradox is a quality of reality and a law of life. Where the world takes a position on one side or the other, the Catholic mind attempts to balance the two. As another example, each man is an autonomous individual, yet he is also part of a community (a social being). How often do men quarrel over these two propositions! Art reflects the same motif: the arch (so fundamental to Western architecture) is kept erect by its very tendency to fall! Biologically two life cells of opposite sex germinate by approximation but never by identification. Yet is it not the habit of the world to think that approximation is the inevitable prelude to identification? Is not this habit of thinking (so alien to the Catholic mind)

what gave voice to the criticism of Christ: "He consorts with sinners!"

No other habit so characterizes the Catholic mind as this appreciation of paradox. I hope I may be forgiven this detour, since it shows us that there is a normality and propriety in expecting that freedom and authority should be reconciled tensions.

If the search for freedom is properly understood and conducted, it is a search for perfectibility in some phase of man's existence. Whether it be in the area of politics, economics, morals, art or religion, in each case it is presumed that freedom from domination and subjection to authority are contributing factors toward making man a better, more perfect creature. I refer to the two factors as contributive. The absence of one or the other causes an unbalance detrimental to the good of man. Freedom without authority enslaves a man to the fickleness of his own appetites. Authority without freedom enslaves a man to the fickleness of his master's appetites. The former situation is more desirable than the latter. In the light of human experience however, the one state is no better than the other. The man who truly wishes to be free is as fearful of himself as he is of any other potential tyrant.

Let's consider several aspects of freedom and authority, each taken separately, and then we shall consider what is meant by a proper balance between the two.

freedom is instinctive

Freedom is an instinctive urge in man. This proves that it is a good thing, but it does not prove that freedom alone enables man to attain his perfection. The desire for freedom certainly proves that man is more than a domestic animal. Freedom is something man shares with the angels. The liberals remembering this often forget however that with angelic freedom goes happy obedience to God.

This point is important; if we overlook it we most certainly will be taken in by the pretentious sham of liberalism which has come down to us from the Renaissance and has carried us through several revolutions up to the "freedom crusades" of our own times. During these turbulent centuries of endless "liberations" one thing only has been obvious—that man unmistakably desires to be free.

It has not been made equally clear just what he wishes to be

free to do. History gives some basis to the observation made by Gustav Thibon: "A man capable of destroying with pure intentions is as rare as a diamond. The eternal leaven of revolution is the desire of the oppressed to share their oppressor's corruption."

When the so-called "will to freedom" sets out to unseat authority it may be able to point to certain malfeasance among the elite as justification for revolt. But one would be naive to suppose that this "thirst for justice" is the single or basic cause of the revolt. Freedom is not a proper end in itself. Unless the will to freedom is accompanied and regulated by the will to a restoration of order under authority, it is no more than the expression of an instinctive anarchism which will perpetuate its revolution indefinitely. That this was the case in the 1917 Russian Revolt is obvious now. The Protestant Reformation is another case in point. Hardly anything remains of the original quarrel with Rome except the instinctive anarchy in which the quarrel was rooted. This will to freedom continues to exercise itself, breaking the dissidents into ever smaller and more numerous fragments.

In individual cases we all have met the indignant man or woman who "never entered a church again!" because of a real or imagined shortcoming in a priest. However real the injury might have been in the first place, it is obvious in the light of their subsequent self-imposed excommunication that they had simply seized upon this weakness as a justification for exercising their own "will to freedom." It was not the "good of the Church" or a matter of principle which prompted their revolt but simply this desire to be free of authority. Some liberals canonize this "will to freedom" as though it were an extraordinary virtue whereas it is seldom more than childishness. No one has a more zealous "will to freedom" than the average healthy three-year-old child.

This is not to say that all revolts against authority are equally gross or uncomplicated. There are rare instances when the "will to freedom" has been accompanied by a mature determination to restore the social order to its original purity. In every such case these revolts have been led by men intent upon establishing valid authority. They were also extremely wary of the will for freedom. Such, for example, were the leaders of the American Revolution who then became the architects for an amazingly well-balanced authority.

The true reformer always works within the framework of the

institution that he would reform. The schismatic is utterly impotent to reform the body from which he separated himself. It is in this that the "will to freedom" has no claim to partnership with the act of reformation. No man is free unless he is committed to a discipline.

authority

Now let us consider authority. When we maintain that such a thing as duly constituted authority exists we at the same time give consent to several propositions. (1) That authority is essentially a question of knowledge. It knows (or should know) something important that we do not know; and which is to the common good of which we are part. (2) That some men are more qualified to govern than others. (3) That true authority is mandated, that is, is empowered by a higher authority to exercise the right of government.

If we examine these three propositions we shall see why authority is respectable and is an essential supplement to freedom. The thing that makes a man worthy to govern and which instinctively appeals to those under his command is his possession of a knowledge which is to their good. He may have acquired this knowledge by any number of methods, by experience, by extraordinary perspicacity, by formal education, or it may be contained in his mandate.

Disrespect for authority can easily become infectious because it is impossible to prove the possession of knowledge to the ignorant. The ignorant man (and we are all ignorant in some degree) is unable, due to his very ignorance, to evaluate competently the knowledge of the man who knows more. This constitutes a great difficulty in our democracy where authority is necessarily subject to the scrutiny of a tremendous body of people incapable of truly evaluating its worth. Respect for authority, consequently, must depend heavily upon trust and confidence rather than upon provable evidence. That is why all respect for authority must contain certain feelings of reverence and a humble admittance of inferiority utterly unpalatable to the anarchist. The people governed should normally be expected to put their trust in hearsay evidence as to the qualifications of their leaders. In a monarchy they trust the opinion of the nobles, the Church, or the intellectual, as to the competence

of their king. In a democracy they must necessarily depend upon their political analysts, their press, and their intellectuals to aid them in their evaluations.

True power resides in the knowledge accompanying authority. That force, of some kind or other, usually bolsters authority is made necessary by the fickleness of the governed and the instinctive urge to revolt against authority no matter how just and benevolent. Even the sober and law-abiding man has his moments when he would challenge duly constituted authority were it not for the danger to himself. Even the saint has his moments when he might revolt against Church authority were he not convinced that the Church has the power to hold him liable before God. Even though it is not fear that habitually motivates the good citizen and the saint but rather respect for the knowledge resident in authority, even these faithful folk can appreciate the practical necessity for punitive force.

rule by superior men

Now as to the second proposition: that some men are more qualified to govern than others. The most rabid form of egalitarianism is utterly opposed to this proposition. Observation and common sense tell us that some men are better equipped with the virtues of command and of magnanimity than others. It follows that some men are inferior to others. There is the danger that if we set apart and label the superior men for the aristocrats they truly are, we might form a "class" whose very existence damns the rest of us to second-class citizenship. But two such categories of citizenship do exist. How many American citizens are capable of the firm decision and the objective altruism expected and often obtained from the statesmen we elect? If malfeasance, timidity and betrayal in office were actually as widespread as our traditional scorn for politicians seems to indicate, we would not have survived as a nation. In the United States our paradoxical scorn for politicians and our surprising willingness to obey their decisions is remarkable evidence of a happier balance of freedom and authority than has been achieved elsewhere under other systems of government. Judging each "aristocrat" on his own merits and at frequent intervals is a happy way to avoid establishing a class of rulers—while not depriving ourselves of the government of superior men. Of course, the price for such a scheme is that we often surround a superior ruler

with mediocre men. Perhaps there have been better systems of government for discovering and perpetuating the government of men of aristocratic caliber, but I know of no better designed to preserve the freedoms of us inferior people.

While ~~admiring~~ the democratic processes, it would be rash of me to infer that the "consent of the governed" is the only practical and successful method for finding the best men to hold authority. In the Church the men in authority are usually appointed by their superiors. Historians will quarrel as to whether the percentage of "aristocrats" thus placed in power is any better or any worse than the record of the democratic processes. The Catholic will often find himself at odds with his non-Catholic friends when he defends the proposition that authority by appointment from above is at least as good a system for finding qualified rulers as the method of election from below.

Which brings us to my third and final point: that true authority is mandated. In other words, a man in a position of authority must himself be subject to authority. Anyone not subject to authority is an outlaw, an impotent schismatic, capable of nothing but destruction. All authority is from God, whether it be the authority of a parent, of a mayor, of a priest, or of a traffic cop. The nature and limitations of the authority are to be found in the mandate. If no mandate is evident, the authority is not valid. A mandate to govern can be issued only by a person or a body of people who themselves possess the right to govern. Our American government derives its authority from a mandate from the people. The right to govern is inherent in the people because rationality (primary characteristic of man) is a capacity for government. This mandate is embodied in our Constitution.

Ecclesiastical authority does not look to the people for its mandate. All men of authority in matters of faith and morals are either bishops or delegates of bishops. Bishops receive their mandate from the bishops before them and thus back to the original Twelve Apostles. It is to this unbroken chain of succession that we refer when we say that the Church is apostolic.

relationship between authority and freedom

As to the relation between freedom and authority the ideal always is that of men freely acting *within the limitations imposed*

by a just authority. Freedom can never be absolute as long as man continues to be human. On the other hand, though we expect and respect knowledge and competence in authority we must not be dismayed at fallibility and sinfulness in authority. These cannot be used as excuses for disobeying authority. Authority lays no claim to being other than human, therefore prone to error. Even the infallibility of the Pope, a divine gift, is only in reference to certain matters and is very rarely exercised.

A certain tension exists between authority and freedom. This is a normal sign of life. An unhealthy condition exists where there is not a certain amount of "wrestling" between forces of freedom and forces of authority. An inflexible authority which demands unquestioning obedience will eventually find itself with a people either grown indifferent or on the verge of revolt.

leadership is not tyranny

A man new to authority is apt to look upon any dissenting voice among his subordinates as a sign that his authority is in jeopardy. He may feel duty bound to stifle this outburst immediately and forcibly. This is unfortunate because it indicates an unfamiliarity and consequent lack of respect for the human beings it is his privilege to rule. It is as normal for human nature to challenge authority as it is for wood to splinter. A certain amount of "wrestling" between men in authority and those subject to command is highly beneficial to both parties and of great value to the institution as a whole. A mature leader will be skeptical of the efficacy of his command if it is not periodically challenged.

There are two important distinctions to be made if this "wrestling" is to be understood. The first is a distinction between *right* to authority and the subject's willing consent to this right. No matter how valid a man's authority may be, no matter how undisputed his right to exercise it, his authority will not effect the good for which it is designed unless the leader also obtains the enthusiastic consent of the governed. Those whose authority to govern does not derive from the consent of the governed (for example, parents over their children, pastors over their flock) are apt to overlook the fact that their authority, no matter how valid, will be ineffective if they do not gain this "title" to authority from their subordinates. It is, for instance, a shallow victory indeed if an in-

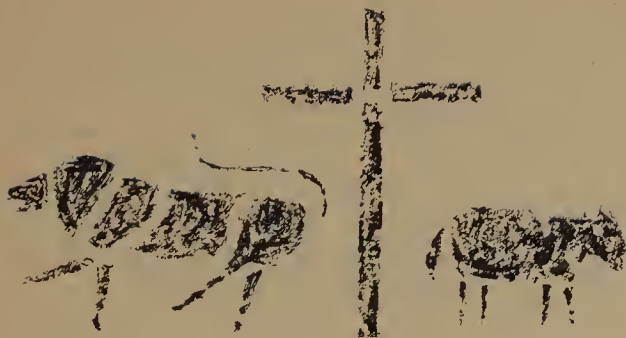
flexible pastor or parent drives parishioners or children away from church or home. Although excommunication is sometimes inevitable because of the implacable nature of the particular revolt, ostracism is never desirable. Even though concessions to subordinates can, when excessive, lead to the breakdown of command, a respect for the inner-directedness of subordinates (who have consciences of their own) is essential.

People *will* question authority. They will do it in mumbling to themselves or else they will do it loudly. Certainly the latter is preferable. A mature man in authority would be wise to set up channels by which these challenges can easily reach him and be dealt with in friendly fashion. There is no doubt that many children flee their parents and many people leave the Church because they feel that their criticism would be rebuffed.

loyal criticism

The second and final distinction is that between loyal criticism and revolt. People in authority often regard malicious revolt as the only danger to their command. They may overlook the dry rot of indifference which can undermine an entire structure, which only becomes visible when it is too late to remedy. Most reforms fail in their purpose because the reformer and the authorities are likely to regard criticism of command as an act of disloyalty. Few reformers have the integrity to remain part of the structure they desire to reform. Few men in authority have the maturity and patience to tolerate a reformer in their command. Yet experience should teach us that the need for a change in tactics and a reformation of policy may be more obvious to a subordinate than to the people in command.

A reformer, even before we are in a position to estimate the sincerity of his motives, should be appreciated for his lack of indifference. This is not much, but interest is the minimum requirement for an active member. The member who does not care how his institution is governed, is dead, and is already in a state of passive revolt. The man in authority who welcomes challenges to his command has actually opened a channel by which the more zealous members of his group can lend their talents to his service. This is true no matter how many cranks and crackpots may enter by the same open door.



Jerem O'Sullivan-Barra

the gift of freedom

Is the Catholic layman's role that of lion or lamb?

*A frequent contributor to Integrity discusses
one aspect of freedom of conscience—the responsi-
bility of the lay Catholic to clarify and
maintain it.*

Every freedom of which we boast in the United States or the free world—whether political, social, economic, cultural—rests on the bedrock of freedom of the individual conscience. Freedom of conscience is expressed in freedom of choice. In point of fact, freedom cannot long exist as a theoretical concept or theoretical right, but must be exercised in the concrete, by making personal choices and commitments on the basis of problems presented by the present human condition. Father Michael Maher, S.J., in discussing freedom of choice, has stated that "Our moral freedom, like other mental powers, is strengthened by exercise."

We all know that the freedom of individuals in many nations of the world today is curtailed by the State, which assumes to itself all authority—even the authority to dictate to the individual conscience. (Or more exactly, to the individual person, since the Total State does not believe in the existence of a conscience in the Christian sense.) In the Total State the Christian may have no political or economic freedom of choice—even his social, cultural and religious liberty may be assailed. He is left, if he does not submit interiorly, with only that “freedom wherewith Christ has made us free.” And by insisting on this freedom of conscience which will guide him away from sin and compromise with evil, he may find himself in chains. There are many who are in chains at this moment in far places of the earth, but who still have confidence as children of the New Dispensation, because “that Jerusalem which is above, is free.”

It is a very common trend in our time to see the only threats to freedom of conscience as coming from Soviet despotism, a tyranny which has so aggrandized itself in our generation that its empire reaches from the heart of Europe to the China Coast. Because of our preoccupation with this dreadful and omnipresent threat to freedom in general, we often fail to realize the part that our inertness played in its growth, and the subtly but dangerously limiting factors to our freedom of conscience in the United States.

freedom a burden?

First of all, the Catholic layman in the United States can scarcely be said to glory in the gift of freedom. He rather seems to consider his freedom as a burden which he too easily lays down. Not only in Catholic circles, but generally in our country there is a trend to conformity in ideas that almost bears out the rather cynical statement of an aphorist. “When people are free to do as they please, they usually imitate each other,” says Eric Hoffer. He goes on, “Originality is deliberate and forced, and partakes of the nature of a protest. A society which gives unlimited freedom to the individual more often than not attains a disconcerting sameness.”

Certainly in societies where traditions and class stratification bear down heavily on social patterns, the writer has felt a fuller sense of personal freedom, of spontaneity, of originality than in the United States, where people choose to cleave to artificial social

groups and to pattern their lives rigidly on them with a desperate and deadening tenacity.

There is no doubt that the development of the Church in America, a Church of immigrants, has necessitated very strong leadership and authority on the part of the "Teaching Church," the hierarchy. This strong sense of leadership and authority has communicated itself to the parish priest, who so often had to help wield into one cohesive spiritual community the many strains and peoples who now make up the American Catholic laity. The sense has even extended as far as the religious Sister in the parochial school, whose discipline had to be strict, but who in her back- and spirit-breaking task seemed to rely on a sort of "transferred infallibility." It was no surprise to us in school when we were told never to sit down in Sister's chair, because she was a "consecrated person" and sitting in her chair was like questioning her authority. A little girl who had unthinkingly sat in the chair during a lunch period felt she had committed a grievous wrong against the institution of the Sisterhood. Sister made the whole thing graphic by raising her hand and explaining that, as it was a consecrated hand, we must not try to touch it. This insignificant incident is one that left its mark on my childhood, and with many other similar examples opened up a train of thought on infallible and consecrated persons, and on free and fallible persons.

the lamb and the lion

There is no doubt that the "disconcerting sameness" that struck Mr. Hoffer about most Americans is especially true of our Catholic population. There is little or no exercise of freedom by Catholic lay people in delineating or analyzing the deep crisis of our time, or in suggesting any but the most timeworn solutions to it. Too many discussions of our present predicament end with the argument to "drop the bomb on the Kremlin." Catholics in the United States seem to Europeans to be excessively submissive to authority and utterly lacking in true qualities of leadership. This quality of submission is the one that is most lauded, and an "obedient son of the Church" is a laudatory phrase far more used than a "fearless" or "independent" son of the Church. The highest quality of a layman is conceived to be passive obedience and unquestioning acceptance of authority.

The Catholic Church in the United States is excellently organized if we consider it as an army; its officers are devoted and zealous, and its battalions of ordinary soldiers are loyal and obedient to the main lines of command prepared by the officers. The danger is that there may come a time when the officers cannot plan and fight all the battles alone. At the present moment American political policy and Catholic moral doctrine happen to coincide at many points, especially as to what concerns the inviolability of the individual and the unjust encroachments of Soviet power on the civil and religious rights of the individual. There may well come a time, as there was not long ago, when State and Church policy will diverge. Then another type of layman will be needed (and who definitely was not on hand during the last period of divergence). Not the submissive lamb, but the fearless independent lion will be called for. If the hierarchy continues to prefer the lamb, it will not be possible to have the lion when he is needed. Lions who are willing to risk reputation, job, rebuff, ostracism in the defense of an unpopular cause, do not metamorphose out of inert, accepting, unquestioning lambs. Lions are lions because they have God-given attributes of courage, or because they have developed such qualities in the exercise of freedom of choice at no matter what cost. They are apt to be not the yes-men who now stay close to the Churchmen, but nay-men whose company is not so comfortable. When the bishop of a diocese encourages such types of men to come to him with unpleasant truths, when he and his pastors thank the Lord for the layman who contradicts them flatly when necessary, there may be more hope for some lions among the crowds of lambs.

danger from the State

Blanshard and others to the contrary notwithstanding, the most pressing threat to freedom of the individual conscience comes today from the State rather than from religious authority. In the Russian orbit man is reduced to a degree of utter powerlessness rarely paralleled in history. He can belong to no voluntary association, but must stand as a lone entity against a monster monolithic State which politicizes everything. His children are drawn into politically-run groups; he is dragooned in work-time by politically-decided norms of output, and in his free time by many sorts of political meetings. Every last area of freedom fails him. If he is a Polish villager and

goes out to the village free to relax in the evening, he finds that a special group of activists has been assigned to stimulate "free" discussions among the populace on the advantages of the new People's Poland, and the Marxist organization of society. If he is a gypsy in East Europe who was lucky enough to escape death in the concentration camps of World War II, he finds he cannot even choose his place or residence or job as before—he must now join other gypsies on one central area of residence.

These are obvious and basic threats to the freedom of action of individuals. They are part of a stated international policy of "social engineering" for the betterment of societies, nations and ultimately mankind.

surrender of conscience to State

The threats to freedom in what we call the "free world" are more subtle. Certainly one of the chief moral problems of our day lies in the relation of the individual citizen to the aims and methods of modern war—since he may be drafted at any moment into one or another service connected with warfare. In World War II many of my friends who had clearcut opinions against modern warfare were drafted for active service. They had grave doubts as to the moral rectitude of the means used in the war, but became soldiers anyway, because, they explained, "In time of war and general danger the individual has to cast his doubts aside and surrender his conscience to the State, which alone has the necessary facts to make decisions of policy and of means of combat." My immediate reaction was that the Christian is responsible for his own conscience from the time he reaches the age of reason until death or loss of mental power, and that even a religious under holy obedience does not surrender his conscience. Even if a religious superior, or any ecclesiastical superior, were by chance to ask the performance of an act that violated conscience, the subject would have to refuse that act. In any case that was and is the widespread belief in our time and place—and millions who would hesitate to surrender any slightest authority to the Church, willingly and easily give up their conscience as they put on a uniform. This is a great invasion of human freedom, and the fact that so many submitted to it and then irresponsibly carried out without question any orders for mass bombing or blockading that were issued, proves that for many, freedom is not

a precious gift but a very heavy burden.

Our own government put itself in an anomalous position when it executed the German General Doestler. He pleaded that as a soldier he had to shoot hostages when ordered to by his superiors. He was executed on the field because his Allied judges maintained that a soldier has the responsibility to disobey military orders when they are clearly immoral. American Catholic aviators were chosen to make a bombing raid on Rome. Certainly some may have considered such a raid immoral, even though ordered by superiors. Not one of the aviators tested the manner in which our government would look on those who refused to obey an order because it violated the dictates of conscience.

large areas of freedom

Another limiting factor to the use of the gift of freedom is the fact that laymen do not know and are not taught the large area of freedom that is open to them. Let us take again the example of the moral problems presented by modern war, because here is where so many consciences have been anguished, and have been left without support or guidance. Many young Catholics through their own contacts, reasoning and experience, decide that they cannot participate in modern war. There is a teaching that the Catholic must join in the common effort for his country in time of war, but nowhere is it spelled out that he cannot choose the means by which he will participate in the defense of the common good. A very serious young Catholic recently went before his draft board and declared that he would perform any type of service, works of mercy, alternative service with a welfare organization or in a hospital, but he could not in conscience enter the military. There were Catholics on the draft board who felt that Catholics are not free in this regard, that all Catholics had to defend their country in the armed forces when called. The young man brought many proofs of his sincerity and seriousness. He showed articles and letters from other Catholic lay people on the subject, and he finally informed the draft board that he had a position with an organization approved by Selective Service in Washington for two years of alternative service in welfare work as substitution for military service. The Catholics on the draft board demanded that he produce a statement by the bishop or a priest of the diocese stating that a Catholic has the

right to be a conscientious objector. Many priests of the diocese agreed that a Catholic could be a conscientious objector but on orders from diocesan authorities no diocesan priest was allowed to so testify. The young man went to jail.

The same freedom is in question in another case. A Catholic who appeared for a hearing for citizenship was asked the usual question as to whether he would bear arms for his country. He fought in the last war, and because of his experience has decided that he is a conscientious objector. Because in principle the United States government allows for conscientious objection, and even implements the right by making provision for alternative service of a non-military nature, several conscientious objectors have recently become citizens by being allowed to swear to a different oath that does not include the terms "bear arms." These have all belonged to other religious groups. The Catholic man has been asked to have a priest of the diocese state that a bona fide Catholic can be a conscientious objector. The priests of the diocese are not allowed to make such a statement. It may be that this deserving man, who fought for the Allied side in good faith in World War II, and now in good faith would want to defend his adopted country by the means of mercy and peace, will be denied his citizenship.

theology is not finished

Such an impasse brings us to another limiting factor on the freedom of the lay person. Each age should be free to develop new answers to the moral problems that are peculiar to that age, and that did not crop up in earlier ages when theology was developed by the great schoolmen and theologians. Most lay people do not realize that while revelation is completed with the New Dispensation brought to us by Christ, and the New Covenant sealed with His blood, theology is not finished. Certainly we need to develop a new theology to meet the pressing international problems of overpopulation, immigration, and of course war. When priests speak with finality on the conditions of a just war, and on the duty of the individual Christian to participate in a just war, they are generally going back to the theology of war developed in the Middle Ages when the chief moral problem presented was the licitness of ambush as a means of warfare. These issues are too often presented as closed cases. The free human mind cannot operate on them

from the vantage point of new conditions or new facts. This is one of the most serious blockages of freedom in our Western world, because it was never more necessary than at this moment to develop a new theology of war, of international responsibility, of the relation of the individual not only to his community and nation, but to the world community. One of the leaders in freeing the whole area of international responsibility for discussion on a theological basis is the Reverend William Kaschmitter, M.M., who has faced up to the tremendous moral responsibility that rests with Christians, and with people of good will generally, in relation to the fact that Japan's eighty-nine million people cannot find adequate living space in an arable area smaller than the arable land of New York State.

Christian theology never had to face such problems in the past, but if we want peace and a stable world we must work out a more clear moral basis for action now. In general, it is lay people who must deal concretely and practically with these matters and it would be well if they were drawn in on the discussions toward new theological developments. Many prophetic thinkers of our time, including Father Lombardi, S.J., foresee such participation by the laity. Certainly such participation by laymen would encourage a joyous exercise of freedom in studying many fields and would possibly bring undreamed dynamism to the Church as a whole in its confrontation of today's perilous questions. What we are doing by not opening these new avenues for discussion, is deadening the lay life of the whole Church and results in pulling our horizons in around us.

the Holy Spirit speaks

Of course, the role of the layman in theological matters is necessarily one that must be limited, as the Holy Father recently pointed out, and I am not advocating at all that lay people start developing new theological trends—only that they be encouraged to contribute what they can from their insights into anguish, terror and nothingness that so many have, and that they be asked to pose the questions for which they and so many other souls need answers.

It is natural that the Church has fears of long standing concerning the layman who says new things on matters theological. The Church suffered such a terrible trauma at the so-called Reformation that she fears the lone voice uttering new interpretations

because once more the matter of the right to private interpretation may raise its head. However, so tremendously deep is the trauma that the Church is hesitant to stress the fact that besides speaking through the teaching authority of the Church, the Holy Spirit does enlighten individual consciences. At this time, when so many of the faithful in East Europe and Siberia are cut off from their priests and bishops, and from contact with the Holy Father, it may be opportune to re-emphasize that imprisoned and exiled Catholics can be guided in their decisions and statements by the Holy Spirit Who speaks to the conscience of every man. Perhaps it is the continuing fear of stressing this role of the Holy Spirit in relation to the individual with a rightly-formed conscience that is restraining the priests, in the case cited before, from stating publicly to the draft board the right of an individual Catholic to follow his conscience into conscientious objection to war. The very idea that the Holy Spirit speaks to the individual conscience is a glorious affirmation of the gift of freedom, and is one that we as Catholics should not lose sight of just because Protestantism went too far in its insistence on private interpretation and its emphasis on the aloneness of the individual Christian before God.

clarification on freedom and authority

Perhaps one of the most fruitful exercises of his gift of freedom as a lay Catholic can be clarification for other lay minds of the matter of freedom and authority for our time. He can use his freedom to the utmost, even sacrificially if necessary, to prevent Churchmen from misinterpreting the authority of the Church in such a way as to limit freedom unjustly. We all know that this has happened in the past. Up to the time of Constantine the Church used its authority as moral authority only, and its worst penalty was excommunication. The whole authority of the Church, derived from God, is moral authority and is linked with the freedom of the individual to accept or reject its teachings without coercion. The authority of the State is rooted in the power to command by coercion. After Constantine the matter became clouded over, and the Emperors used the coercive power of the State, including exile, imprisonment and death, against defectors from the Church. The Inquisition followed the same deviation, by allowing the State to inflict exile, imprisonment and death on those declared guilty by

ecclesiastical judges. All through the ages there were those who spoke unalloyed doctrine like Lactantius in the fourth century: "If you attempt to defend religion with bloodshed and torture," he states, "what you do is not defense, but desecration and insult. For nothing is so intrinsically a matter of free will as religion." But even great Christians are often too intensely children of their time, and others went along with the barbarous judicial customs and penalties of the day. Even St. Thomas Aquinas declared that the Church had the right to inflict capital punishment for heresy—though God does not interfere with a man's freedom even to save a soul. Such confusion of moral authority, with the civil authority to coerce, has left a legacy in the minds of men so powerful that even now, when the Church is almost the sole coherent and uninterrupted voice in the whole world on behalf of freedom of conscience, men fear her as the enemy of that most basic of all freedoms, and quote against her the dreadful fantasy of the Grand Inquisitor of Seville.

Despite any threats to freedom that exist in the free world, or in our own United States, we are still gloriously free to point out specific deviations and to spell out possible rectifications. I once heard a man say, "If the Church were back in the days before Constantine, I would join it." It has been pointed out that the Church in the United States is in the same position that it held before the confusion of Church and Empire that came with Constantine. Despite lapses by some of its members, it is the Catholic Church that has preserved for us and for mankind, down through two thousand years of history, the very concept of the gift of freedom. Through the exercise of this gift we can bear that Christian witness to freedom of conscience for which our time cries out.

The Remailing Committee of St. Meinrad Major Seminary, St. Meinrad, Indiana will gladly welcome any Catholic magazines and periodicals you wish to discard. They send them to inquiring non-Catholics, hospitals, prisons, and missions. Here is an opportunity to spread good Catholic literature!

book reviews

ACADEMIC FREEDOM

by Russell Kirk, Regnery, \$3.75

"It is for the sake of philosophy that the academy is free," says Mr. Russell Kirk in this very scholarly and readable "essay in definition." He accepts as his starting point the statement of W. T. Couch that academic freedom "is the principle designed to protect the teacher from hazards that tend to prevent him from meeting his obligations in the pursuit of truth." It is this search for truth for its own sake that Mr. Kirk holds up as the aim and end of the academy and the proper work of the professor. This concept of the nature and purpose of the academy he finds perilously embattled today.

From without and from within come the attacks. On the outside are the doctrinaire secularists who deny the traditional basis of the university and would cut clear of all religious ties in the exercise of the mind. These men ignore the fact that the medieval universities were built upon a religious ideal and that their greatness was due to the fixed idea they had that "the fear of God is the beginning of wisdom." And wisdom is the business of the academy. Mr. Kirk will have nothing to do with the secularist approach; "I am convinced," he says, "that the fountain of learning and of liberty is religion."

The dedication to such an ideal, rather than being a handicap, provided the teacher of former ages with the chief support of his academic freedom. Mr. Kirk writes: ". . . the principal support to academic freedom in the classical world, the medieval world, and the American educational tradition, has been the conviction among scholars and teachers that they are Bearers of the Word—dedicated men, whose first obligation is to truth . . . truth derived from apprehension of an order more than natural or material" (p. 29).

This ideal still exists but it is waning rapidly; many educators think that the academy can do its work in a kind of vaccum; but the more intelligent of those who have lost faith in the existence of abiding truth must find some alternative dedication and usually throw themselves down at the altar of the people, or, if you want to use an easy phrase, of democracy. Once one dedicates the academy not to truth but to the fickle and transient people, he has doomed it to an age of shallow drifting. Mr. Kirk finds this danger much stronger in the

state-controlled colleges than in the private ones, where there is not so much reaction to public opinion or political whimsey.

One of the greatest dangers to the integrity of the university is the existence of "levellers," men in high places in the educational field, who want to admit everyone to college because that is the "democratic" thing to do. These levellers, very often presidents of universities, do more harm to the cause of academic freedom than any critics from without; by muzzling the professors, or stifling them with hordes of students who have no intention of seeking truth or anything more serious than recreation, they strike at the very roots of the teaching vocation and threaten the very existence of the academy. Mr. Kirk recounts with lively vigor a number of such cases.

The worst danger and most serious attack comes from the teachers themselves, many of whom have given up the struggle and conformed to pragmatic smugness, content to become mere servants, employees of the people, forwarding the "American way of life" (whatever *that* is) and mouthing "education for democracy." The true dignity of the professor must be restored; he must be sent back to the pursuit of truth: "The true hunger for independence of mind, and the true devotion to traditional learning, without which academic freedom is an organized hypocrisy, seem to me to be feeble among us."

Mr. Kirk proposes six measures to be taken to try to save the academy; among these we find a demand that the men who administer the affairs of our universities and colleges be scholars first and administrators second ("... the domination of a body of learned men by a corps of administrative technicians is a standing insult to the academy") and a call to save the small colleges from financial ruin.

Mr. Kirk has given us a book written with his usual skill and grace of style; it is absorbing and tantalizing to the point of much re-leafing and re-reading. Mr. Kirk is a man with much to say.

A. P. Campbell

HOLINESS IS WHOLENESS

by Josef Goldbrunner, Pantheon, \$1.75

This is indeed a slender but thought-provoking book. So slender—it is only sixty-three pages—and so stimulating that I hope the author soon takes each part and develops it more fully. Dr. Josef Goldbrunner, a German priest, is well equipped to speak of "holiness" and "wholeness." He is a philosopher and theologian and his dissertation

in theology dealt with the depth psychology of C. G. Jung and its relation to the Christian way of life.

Dr. Goldbrunner's thesis is that today we must have a new and more positive approach to the natural demands of the body and at the same time revere our traditional Christian asceticism in the light of the new insight gained from psychology and psychiatry (for Dr. Goldbrunner Jung's depth psychology is in the foreground). He makes special note of how we are forever treating the body and soul as separate entities and thereby splitting the human person. To have holiness we must treat man as a whole. "The more we seek the perfection that makes man like God, that makes him holy, the more we should become healthy in body and soul, for holiness is health." If we fail to recognize the whole (body and soul) and thereby neglect the legitimate claims of bodily energies, no matter how devout the motive, the result will lead to neurosis. "It is the task of a Christian philosophy of life to rethink man's wholeness, naturally and supernaturally."

Dr. Goldbrunner states that the purpose of his book is "to draw attention of priest and teachers to a new field of human knowledge, namely depth psychology. . . . Its concern is to show by example how the new knowledge of the soul can be fruitfully used in the promotion of spiritual health and may prepare the way for religious life." This he succeeds in doing very well.

I would like to make special note of the third part of this book which is given over to the effect of the three divine virtues—faith, hope and charity—and their influence on health. Under the heading "Fear and the Virtue of Faith," "faith is shown as the most powerful antidote against the root cause of neurosis, anxiety." Under the heading "Spiritual Maturation and the Virtue of Hope," hope is presented as "conferring the premise for a healthy maturing of the psyche." Under the heading "Man's Love Life and the Virtue of Love," we see charity "as a means to free us from ego-attachment, so pernicious to psychic health." This third part really leaves the reader with a burning desire to see the author develop all this much further.

This book belongs in every Christian library.

Mary O'Dwyer Flynn

JUSTICE

by Joseph Pieper, Pantheon, \$2.75

Joseph Pieper is a Thomist philosopher, not a Thomist popularizer, and in the field of Thomistic philosophy he feels that "originality is of

scarcely any importance." What is important is "to partake of and grasp the already established true knowledge of man which is not to be set at nought by the advance and march of time." His approach is particularly interesting in view of all the talk today about St. Thomas' inadequacy or incompleteness with respect to the modern situation. Not that Pieper says anything about the controversy or is at all concerned to exalt St. Thomas. His preoccupation is with the matter itself, and the proof of its adequacy, at least on this present topic, lies in the powerful light it sheds on contemporary history as it emerges from a really great mind. This book is obviously the fruit of deep study in the whole of philosophy, great love and respect for St. Thomas, the light which comes from truths really meditated, and a keen knowledge of the modern world.

Justice is one of a series on the cardinal virtues. As usual Pieper follows the Thomistic development; first defining justice, then treating the prior subject of rights, then showing the relation of justice to the other virtues, as preliminary to discussing the three basic forms of justice. It's a compact, clear, instructive treatment, with concise applications to everything from liquidation and collective guilt to totalitarianism and Anti-Christ. However, it is the last several chapters, especially apropos of distributive justice, that Pieper waxes eloquent (in a philosophical way) and hits hard, St. Thomas and Aristotle swinging the hammer with him. In distributive justice common goods are allotted in a proportional equality decided by the ruler (and the laws) *alone*. If there is an unjust distribution, then what? Pieper insists that there is no higher third party which can arbitrate. Injustice simply will reign. It is not that Pieper disallows personal refusals to obey or other forms of protest. He is merely insisting on the immeasurable importance of the virtue of justice (and prudence) in rulers, after which he goes on to show how modern social and political conditions (with particular application to democracy) militate against the possibility that rulers will, in fact, have these virtues. His suggestion is that we take measures to restore authority to its dignity instead of continuing the downward trend through liberalism and chaos to tyranny. For, though St. Thomas thought monarchy the best of the tolerable forms of government and its opposite, tyranny, the worst, he considered that tyranny more often is the result of democracy gone bad than of the abuse of monarchy.

The last pages of the book go beyond justice, showing its insufficiency and why. Here it is barely a sketch, but again wonderfully exact.

All in all a splendid book for election year reading, preferably by politicians.

Carol Jackson

THE BRIDGE: A YEARBOOK OF JUDAEO-CHRISTIAN STUDIES

edited by John M. Oesterreicher, Pantheon, \$3.95

The Jewish "problem" would not exist if there was not first a "mystery" of Israel. Since Christ's coming Jews are in a unique theological situation. One line of approach to a definition of the Church is to see her relation to the Old Testament. Now Judaism, today as in the past, witnesses to the contemporary value of the Old Testament. Thus the survival of Judaism points to the very core of the Church. It is included in a mystery of our faith. Ever since St. Paul theologians have studied this mystery. For a long time now publications in French and German have dealt with it; yet there was practically nothing English until now. The present book begins to fill this gap in the theological culture of English-speaking nations. The Institute of Judaeo-Christian Studies plans to continue its effort and bring out similar Bridges year after year. The project deserves encouragement and praise.

The contents of the volume will reward careful reading and they are likely to interest many types of readers. Studies in the Old and the New Testaments are, as is proper, prominent (six chapters). Two chapters, on Marc Chagall (with reproductions of four of his paintings) and on the figure of Shylock in the *Merchant of Venice*, are excellent pieces of artistic and literary criticism. Piety receives its due with studies on the Jewish burial service and on Abraham Heschel's conception of prayer. An objective account of the Finaly case and a statistical estimate of the extent of Hitler's extermination of European Jews bring us to recent actuality. Several full-length book reviews throw light on current literature in the field of Judaeo-Christian studies. Every contribution is well informed, suggestive and well written.

Father Oesterreicher's essay on Simone Weil was of particular interest to the present reviewer. The writings of Simone Weil have met with wild enthusiasm and violent antagonism. Apart from a few articles, all are posthumous. Most were never intended for publication. A great part of them are diary notes, of a delicate interpretation since their background has to be reconstructed. All is not yet published. It may therefore be too soon now to form a final judgment on Simone Weil's nearness to, or distance from, Christ. Be that as it may, Father Oesterreicher's judgment is negative: she was not a Christian; she was even drifting farther and farther away from both Judaism and Christianity, toward a sort of syncretic paganism influenced by Manichaeism. Without committing himself to an explanation of this, the author suggests that Simone Weil's thought may have been slanted at the start by experiences of humiliation in

her childhood: hence, perhaps, her attraction to the Cross, coupled with such a regard for Greek paganism that she could not fully accept the Resurrection and even the Incarnation. The argumentation is impressive. Yet a full account of the religious thought of Simone Weil must keep in view its dialectical pattern. The author calls attention to one moment only of the dialectic. In the opinion of the present reviewer, a change of focus in reading Simone Weil would justify a very different conclusion.

This essay is probably the only one that will be judged controversial. Whether one agrees or disagrees with it, it will provide food for thought. Its particular brilliance contributes to the high quality of the whole book.

Thanks to this high quality, American readers are now provided with an excellent point of reference when they meet the various aspects of the "mystery" of Israel. The first issue of *The Bridge* marks an event of good omen in the intellectual life of American Catholics. Those who will read it will look forward to future issues.

George H. Tavard, A.A.

THE FRIENDSHIP OF CHRIST

by Robert Hugh Benson, Newman, \$2.75

There is nothing particularly new or startling in this book of sermons by Monsignor Benson, first published in 1912 and now reissued by Newman; but since it deals with truths which can never be sufficiently emphasized, it is as welcome as is the addition of one more good singer to a chorus.

The theme developed is that of the mansidedness of the friendship of Christ, which meets and perfects every human need and capacity. Monsignor Benson points out the misunderstanding of Christ the Friend shown by Christians who find that in spite of their devotions they are lonely. "They adore Christ as God . . . yet of that intimate knowledge of and companionship with Him in which the divine friendship consists, they have experienced little or nothing." He expands on the many ways of knowing Christ: as sacramental God, in His Mystical Body, in the sick, the suffering, the old, the young, the saint, the sinner. He warns, citing Judas as example, that those who adventure furthest in friendship with God are the ones who run the risk of falling to the lowest depths. He has keen insight into the often-met Christian whose spiritual life consists in doing something for God, rather than allowing God to shape him; who rather feels that he is doing God a favor in

serving Him. And he has some sorrowful things to say about how little changed the world is for Christ's having redeemed it: "As we look at what is called Christian society today, it seems as if Christ had not even yet begun."

All in all, a good little book which cannot fail to profit its readers.

Patricia McGowan

THE CATHOLIC APPROACH TO PROTESTANTISM

by George H. Tavard A.A., Harper, \$2.50

This is a work of great importance, both because of its major theme, presented in its title, and because of the exceptional insight of Father Tavard, theologian, historian, and representative of the deep concern and love which the Catholic Church is manifesting toward Christians who do not belong to the *Una Sancta*. One might say that every Catholic scholar, priest or layman who undertakes this work of love and understanding is a pioneer, each in his own way. Father Tavard is one of these pioneers; he blends a profound knowledge of the teaching of his own Church, with an experience of other Christian bodies, founded not only on study, but also on direct, one might say, existential contact: "My next door neighbor is a Protestant," Father Tavard tells us, "and we live in different worlds. What we know of each other is one-sided or even false, disparaging, if not hostile. . . . Is it possible to span the chasm that separates us? For four centuries now, we have been working side by side. Together we are born, and we die. . . . And for four centuries we have been prolonging the scandal that a divided Christendom exhibits to its own eyes and to those of the world."

In a clear and carefully outlined account of the Reformation, from Luther's first public action, that is the posting in November 1517 of his Latin propositions, to his major work *Christian Liberty*, and through the growth and spreading of his teaching, Father Tavard follows step by step the reformer's estrangement from his Mother Church. However, Father Tavard tells us, "had Luther alone been involved, he would have produced one more lopsided theology. The Church would have provided shelter to a new system, probably located next to the limit of Orthodoxy. Communion with the Universal Church would have gradually mended it." But Luther was not alone; there were many other theologians—troubled, dissatisfied, angry. And first of them of course was Calvin: "although Calvin adopted the thought of Luther on many points, he was far from being converted simply to Lutheranism. On some essential points—as for instance on the Eucharist—he definitely

overstepped the German Reformer." When with the help of Father Tavard, we more clearly perceive the "parting of the ways," then we can easily follow the author through the next chapters of his book. In these chapters he describes the development of Protestantism, deriving from its first initial forms: Lutheranism and Calvinism. These two main streams later divided into many side streams and currents, so that their very classification needs a special study, from Anglicanism to the Protestant Episcopal Church, from the French Reformed Church to Methodists and Congregationalists. How much we have to know, before we can understand that which Father Tavard calls "the Theology of Ecumenism"! To this problem the author devotes the last chapter of his book. Father Tavard implies that at the end of the last century the ecumenic movement, highlighted by the famous "Conversations of Maline," may have been bold, perhaps too bold. In our days a spirit of prudence presides over ecumenical talks; it is no doubt a sobering spirit, but by no means because of lack of charity. On the contrary writes Father Tavard: "Two new elements, that play an important function in present-day ecumenism, appeared in postwar years . . . the destructions, violent deaths, restrictions, and dangers of all sorts that had been daily bread for five years, gave birth to an immense *desire for peace* . . . and true peace reaches farther than mere co-existence. It requires a common will to grow together. Foregoing denominational controversies thus becomes one of the factors to create peace."

Helene Iswolsky

TOWARDS EVENING

by Mary Hope, Sheed & Ward, \$3.00

There is always joy in finding a new friend. When reading the entries in Mary Hope's diary I had the impression that I was talking to and discovering a particularly delightful new friend. One person seldom combines such measure with so much warmth, such true dignity with such true humility, so fine a sensibility with such sweet reasonableness. From her quiet little book I know Mrs. Hope well enough to say that she will not be in the least offended by my attributing this rare balance of virtues less to herself than to her Christian training. She is an especially attractive example of a fast disappearing breed. The genus Christian gentlewoman is threatened with extinction and it is the business of our vestigial Christian society to preserve and emulate her with at least as much careful pertinacity as the naturalists bestow on the protection and propagation of all those rare and beautiful works of

the Creator which careless men would otherwise exterminate. There used to be numbers of this noble breed in every Christian land. Their hearts were cultivated, their minds spacious and finely furnished, their judgment firm and gentle too. Such women were the best educators in the world, the soundest guarantors of social security, the most inflexible defenders of law and human rights, and they best fostered true religion in the home—where charity does indeed begin and whence it spreads throughout the world.

We hear a great deal these days about maturity. Here is the record of life's impact—not always tender—upon an elderly woman. Hers is the wisdom of the old who are perennially young. Like the priest she can say till her last day: This is the Lord Who rejoices my youth. Wisdom is always both very old and very young; it seems to flee the over-busy middle years of life. Her mind is like a well cultivated garden, full of fruit and flowers, for pleasure and for use, and nothing much for show.

"By their friends ye shall know them," one might paraphrase the august phrase, for friends too are a sort of fruit. Mary Hope's are well chosen. She is on very close terms with St. Bernard and St. Francis de Sales and Newman and St. Philip Neri. Let anyone who loves such noble company for a few moments each day read the unpretentious diary of one elderly woman's spiritual year. *Marion Mitchell Stancioff*

THE FOUNTAIN OF JUSTICE—A STUDY IN THE NATURAL LAW

by John C. H. Wu, Sheed & Ward, \$3.75

In 1922, at the age of twenty-three, John C. H. Wu exchanged letters with Justice Oliver Wendell Holmes. In one of these letters Dr. Wu stated that "most jurists have only visualized the back of natural law—as Moses only saw the back of God—our vision of natural law, which like the face of God, is ever glowing, vivid, expressive of internal feelings, responsive to external changes, and looking forward to the welfare of humanity, is a truer vision of natural law." In this book the now famous Chinese lawyer, philosopher, statesman and teacher says that when he wrote this letter he thought it was a new idea of the natural law. After thirty years, during which he became familiar with the legal philosophy of St. Thomas, he says, "I felt as though the little acorn in my heart had suddenly grown into a splendid oak."

To what great stature he has grown may be observed by reading this magnificent book which should be required reading for all lawyers. Laymen as well will find it an instructive and inspiring account of the

Christian traditions that underlie our legal system with all its implications for our democratic society. The book starts with the basic notion that human law is a manifestation of the divine law. It describes the philosophical background of the natural law and then proceeds to demonstrate the relationship of the natural law to the common law. Dr. Wu reminds us that much of the Magna Carta was inspired by Stephen Cardinal Langton. For Catholics it is worth-while to reflect on the fact that this great Churchman, the father of the Magna Carta, was also the author of the magnificent hymn we often hear—“*Veni Sancte Spiritus.*”

Lawyers especially will enjoy the brief references to the great common law figures—Broakton, Coke, Holt, Mansfield and More, with appropriate recognition of their contribution to the development of the common law. The author shows how great English literary figures had a grasp of the principles of the natural law. Quoting from Shakespeare documents this thesis.

We learn how the natural law went underground in England in 1688. Fortunately the common law had a good reception in America, where the laws of nature and of God were strongly rooted in the founding fathers. Basically the common law is rooted in the Golden Rule “to do unto others all that you would have them do unto you.” The common law has demonstrated that it is flexible and able to meet situations. In that way it is very human. Dr. Wu points out how Christ indicated that the law should be just that. Laws are for men and not men for laws.

Following this theme he says: “I must point out an ironic situation in modern American jurisprudence. As one studies the cases on social legislation one will find that, as a general rule, the judges who used the name of the natural law have rendered wrong decisions, while the judges who were skeptical of the natural law have reached results which coincide with conclusions of the two great encyclicals: *Rerum Novarum* and *Quadragesimo Anno.*” This presents a rather strange anomaly and suggests that there is a need for our Christian jurists and lawyers to begin to think in terms of this great tradition of the common law and to see that it is adapted to situations as they arise. He suggests that it is not enough to be only an intellectual lawyer and he quotes Monsignor John McNally of Seton Hall: “a good heart is worth all the brains in the world.”

He often quotes from the New Testament to show how Christ dealt with the law, and shows how the Scribes might have made a great contribution if they had been willing to be concerned with developing the law to serve the needs of men—to be constantly probing to discover the law of nature as it applies to particular situations.

We must meditate upon the great truths outlined in Dr. Wu's book and realize that we need an appreciation of the natural law and of the Christian traditions. We can only realize the dangers confronting us when we reflect on the opposite view of the law as expressed, for example, by Mr. Vishinsky that "law is the totality of the rules of conduct expressing the will of the dominant class. . . . Soviet law is the aggregate of the rules of conduct established by the authority of the toilers and expressive of their will . . . to secure and to develop relationships and arrangements advantageous and agreeable to the toilers, completely and finally to annihilate capitalism and its remnants in the economic system." Dr. Wu says this is legal positivism pushed to its logical end.

It behooves our lawyers and our Christian people to become well acquainted with the traditions of the common law. Justice Wu has done a magnificent service in presenting the profound meaning of the natural law in a simple, illuminating and inspiring style.

Patrick F. Crowley

HILAIRE BELLOC, A MEMOIR

by J. B. Morton, Sheed & Ward, \$3.00

Here is a book written to delight the hearts of the friends of Belloc. That it will win him further friends I doubt very much. One would have to know and appreciate the literary giant before one could forgive the ludicrous excesses and boyish exuberance of the man described in these memoirs.

Mr. Morton knew Hilaire Belloc well during the last thirty years of the latter's life. He walked and talked with him along many a dusty road (those who have read much of Belloc can remember how often they have been compelled to loosen their shoe-laces as he described innumerable treks up hill, through forests, across moors and down the interminable byways of Europe!). He writes of voyages with Belloc in a small sailboat up and down the coasts of Britain and the continent. He describes meetings in pubs and in living rooms where Belloc sang and shouted, praised and cursed. Belloc was undoubtedly what we would call a character. It is to the description of this unbelievable man that Morton devotes himself, rather than to any repetition or analysis of his literary works.

Yet it is exceedingly edifying and exhilarating to know that such a man as Hilaire Belloc once lived. We shall never see his like again.

Ed Willock

The Spiritual Woman (edited by Marion Turner Sheehan, Harper, \$3.00) is a noble effort to re-affirm the basic truths about the spiritual mission of women on behalf of all mankind. Writers include Lillian Gish, Ilona Massey, Patricia C. Crowley, Elizabeth Ridder, Helen C. White, etc. Contributions are of unequal value. At worst they descend to rather empty platitudinous thoughts on "spiritual motherhood," or vague bowings in the direction of the hand that rocks the cradle. At best—as in Eloise Spaeth's "Woman in the Arts"—they are intelligent and provocative.

The beautiful volume of paintings of Our Lady, with commentary by Henri Gheon (*Mary, Mother of God*, Regnery, \$10.00) is an art treasure that should be enjoyed for years in many homes. Since every period of Christian art history is included there is something here for every taste, and those who make scathing remarks about Barclay Street Madonnas here have the opportunity to find welcome antidotes. While we offer enthusiastic congratulations to the publisher, we regret that there are no examples of contemporary paintings of Our Lady, nor of any other than those of the Western world. *Dorothy Dohen*

catholic press month

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Book Club Quiz

Q. Is there any difference in Book Clubs?

A. Yes.

Q. What difference?

A. They range from clubs that offer a steady diet of smut to clubs presenting spiritual reading; from clubs aimed at the general public to clubs directed to the specialist; from clubs satisfying with drivel the run-of-the-club reader, to clubs conscientiously trying to help the serious reader.

Q. What advantages do they offer?

A. Frequently none. But if a club offers the kind of books you want to read, you can simplify your book buying troubles and make substantial savings at the same time.

Q. What kind of a club should I join?

A. Perhaps none. But if you find such authors as Romano Guardini, Thomas Merton, Ronald Knox, Henri Gheon, Sigrid Undset, Carryl Houselander, Evelyn Waugh, Jacques Maritain, Antonia White, G. B. Stern, Daniel Rops, Christopher Dawson and Hilaire Belloc your kind of writers—in short, if you are interested in reading as a means of education and mental and spiritual growth **as well as** entertainment—and if you don't want to be loaded up with fancy bonus books you won't particularly want, but prefer instead a direct discount on every purchase (ranging from 25 to 40%) you might be interested in the Thomas More Book Club. That depends strictly upon your interest in the selections it offers.

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FIRST of the SEASON—

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